the Sung historiographers adopted their methods and forms. Certainly Neo-Confucianism was, as compared with Buddhism, a reversion to China's past. Even Wang An-shih, as we have seen, had to reckon with this admiration for antiquity and sought justification for his schemes in the Classics. To obtain widespread acceptance, any view must make good its claim to be inherent in these records.

Under the Sung, historical-mindedness displayed itself in a number of ways. We have already mentioned Neo-Confucianism, by which the Confucian tradition was given a form acceptable to an intellectual class strongly influenced by Buddhism and Taoism, and so became more influential than it had been since the Han. Sung scholars also showed a greatly quickened interest in the writing of history itself. In addition to the compilation of dynastic histories of the T'ang and of the Five Dynasties, scholars showed an enthusiasm for preparing accounts covering the entire sweep of China's past. The most famous and widely used of these works was, fittingly (when one recalls the *Shlh Chi* of Ssii-ma Ch'ien of the Han), by a scholar by the name of Ssii-ma—Ssu-ma Kuang (1019-1086). As already noted in the bibliography at the close of the last chapter, this was the *Tzu Chih Tung Chien* and covered the period from near the end of the fifth century B.C. to the close of the Five Dynasties. The author was an outstanding leader in the opposition to Wang An-shih and part of the necessary leisure for his *magnum opus* was obtained during the long intervals when he and his party were out of power and Wang was in the ascendant. Ssu-ma Kuang supplemented his larger his-

tory with a number of smaller compilations—such as tables and the discussion of doubtful points. The *Tzu Chih T'ung Chien* became the basis of several other works, notably a reconstruction and condensation of it, the *T'ung Chien Rang Mu,* made under the direction of Chu Hsi. Another, prepared by one Yiian Ch'u, was a rearrangement by topics of the material in the *Tzu Chih Tung Chien.* It was called the *Tung Chien Chi Shih Pen Mo,* or "Root Causes and Effects of Affairs Recorded in the Universal Mirror," and served as a precedent for a new type of history.

Judged by the standards of modern Occidental scholarship, Cheng Ch'iao probably deserves the first rank among Sung historians. His *Tung Chih* covered Chinese history from Fu Hsi to the T'ang.